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LETTER

TO

Mr. La Pilloniere,



Turned from the

Point to the *Arminian Church*.

Shewing, the

UNREASONABLENESS

OF AN

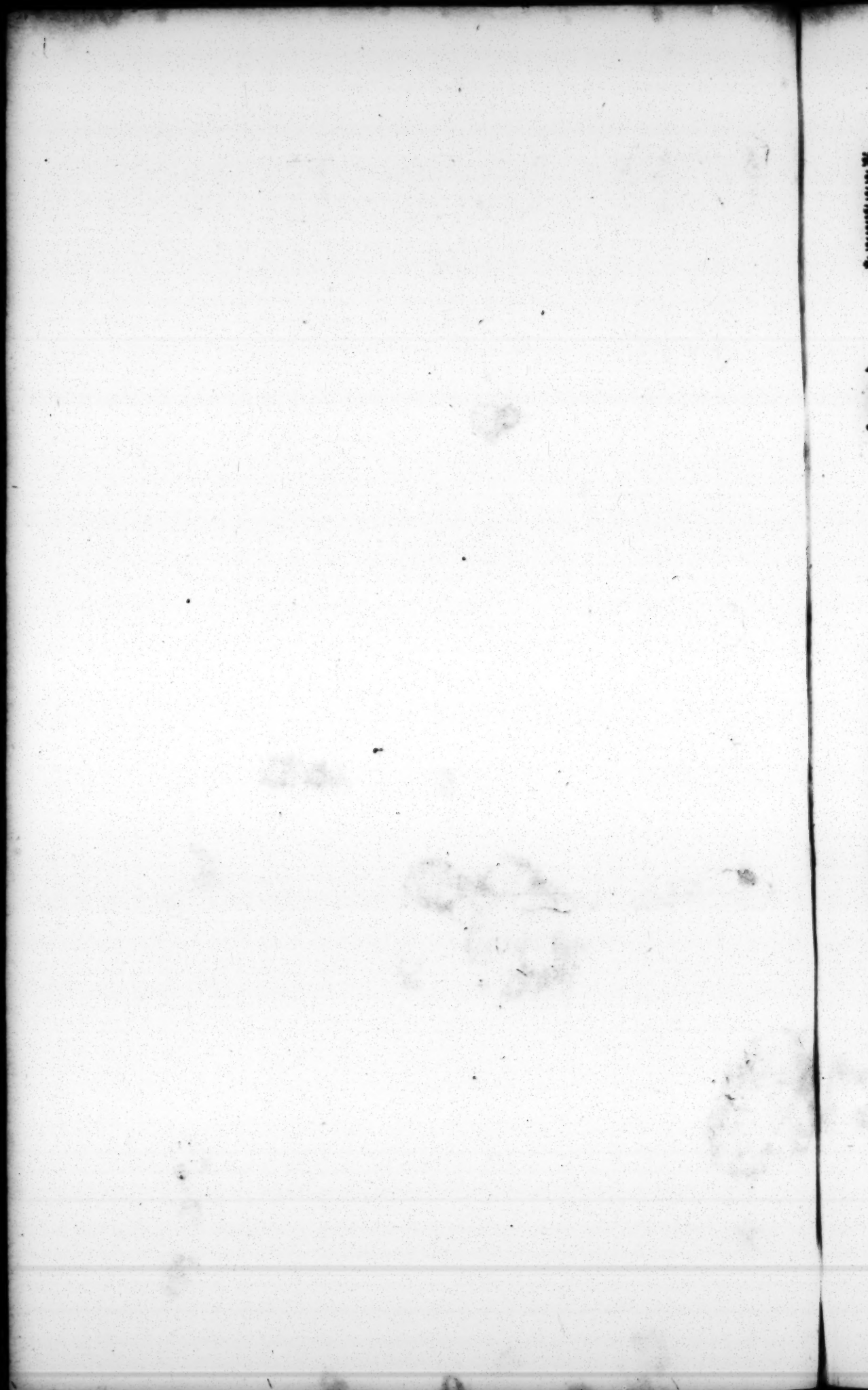
Unbounded TOLERATION.

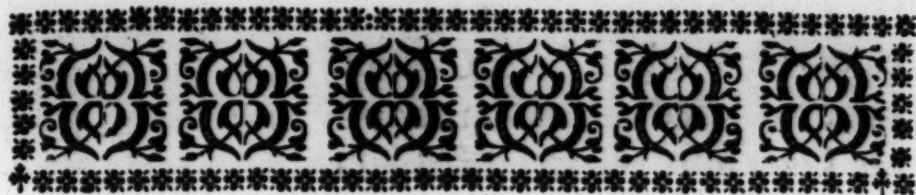
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LONDON:

Printed for S. Richardson, and Sold by
J. Richardson, Bookseller, in Pall Mall.





A
L E T T E R
T O

Mr. La Pilloniere, &c.

S I R,

I Had not Presence of Mind enough to answer you the other Day, when, after I had quoted to you the Scripture, which commands us to use Severities against those who should bring in strange Doctrines; you told me, that if *Revelation* should seem to say or command any thing contrary to Reason, or to the Law of Nature, we should sooner doubt the Truth of *Revelation*.

This Principle which you think indisputable, will perhaps be condemned by others, as being attended with very sad Consequences; for there is a Fact related in *Numbers* which may puzzle you a little, (a) The Children of *Israel* being in the Wilderness, found a Man

(a) Chap. xv. from v. 32. to 36.

gathering up Sticks on the Sabbath Day, and they brought before *Moses* the Man, who there-upon was taken into Custody; it not having been ordered yet what should be done on such an Occasion, God said then to *Moses*, the Man shall be surely put to Death, and all the Congregation shall stone him with Stones without the Camp. What do you think of that, Sir?

To put a Man to Death for having gathered a few Sticks on the Sabbath Day; does not that seem to you to be contrary to the Law of Humanity or to Reason? especially, since it had not been ordered yet, how they should proceed upon such an Occasion. Would you therefore question the Truth of the Book wherein the Fact is related; and declare your self for a certain Modern Author, in whose favour you have appeared to me to be a little too much prejudiced, even so far, as to shew some Mistrust of the Truth of those Prodigies related in the Pentateuch?

I would have supposed that God had plainly manifested himself as he did to the *Israelites*, (b) by a Pillar of Fire in the Night, and a Pillar of Cloud by Day; or as it came to pass in *Solomon's* Time, when the House of God was filled with his Glory, (c) so that the Priests could not stand to Minister, because of the Cloud which had filled the House of God: And I would have inferred from thence, that

(b) Numbers xiv. v. 14.

(c) 1 Kings viii. v. 11.

it would be then no longer lawful, after God had so plainly manifested himself, to refuse a Compliance with Orders issued out from him, tho' they should seem contrary to our weak Conceptions. But you thereupon appealed to the Authority of *Monsieur Simon*, who has endeavoured to destroy that of ancient *Revelation*, (d) adding. *You have read him doubtless. I was going to quote also the Revelation of St. John, wherein the Son of God tells the Angel of the Church of Pergamos: I have a few things against thee, Thou hast them that hold the Doctrine of the Nicolaitans, which thing I hate; Repent, or else I will come unto thee quickly, and to the Angel of the Church of Thyatira, I have a few things against thee, because thou sufferest that Woman Jezabel, which calls herself a Prophetess to teach and seduce my Servants to commit Fornication, and to eat things sacrificed unto Idols.* Perhaps you had disputed the Consequences which I would have drawn from those Words, if they had then occurred to me; but what was your Answer, as soon as I mention'd *St. John's Revelation*? Forsooth, *that the Book was suspected of Imposition.* That alone, Sir, is enough to shew into what strange Errors you are thrown, by your unwarrantable Principles of an unbounded Toleration. You had rather doubt the Truth of Sacred History, than to believe that God would have ordered

(d) Revelation ii. v. 12. to 18.

a Man to Death for gathering a few Sticks on the Sabbath Day : Because putting a Man to Death for so slight a Fault, is a thing unanswerable to our little Reason.

Again: You say we ought to doubt the Truth of a *Revelation*, teaching or commanding any thing contrary to Reason, or to the natural Law of Humanity ; but whatever your Principle be, which, perhaps, wants some Explanation ; I answer, that *Revelation* being once admitted, the same ought to be our Rule, at least when it speaks plain. Now it is written in *Deuteronomy*, (e) If there arise among you a Prophet or a Dreamer of Dreams, and gives thee a Sign or Wonder, and the Sign or Wonder come to pass, whereof he spoke to thee, saying, let us go after other Gods (which thou hast not known) and serve there ; that Prophet or that Dreamer of Dreams shall be put to Death, because he has spoken to turn you away from the Lord your God ; so shalt thou put away the evil from the midst of thee. That Order is plain and full : Those who receive that *Revelation*, ought no longer to consult, whether it is lawful to put to Death that Prophet who has stirred up such a Rebellion against God.

The Argument is the same as to those who admit the New *Revelation*, and so they ought to take it for the Rule of their Conduct, es-

(e) Deuteronomy viii. v. r. &c.

pecially where it is free from all Ambiguity. Now St. *John* says expressly, (f) *that whoever denies that Jesus Christ is come in the Flesh, is a Deceiver and an Anti-christ; that one ought not to harbour him, neither bid him good speed, for he that bids him good speed, is partaker of his evil deeds.* This is as plain and clear as Day-light, so that the most boundless Tolerator, and the rankest Socinian, must acknowledge it to be true; and whoever puts the Face of a Christian must own, that he who teaches a Doctrine contrary to this, that Jesus Christ is come in the Flesh, (whatever be the meaning of the Text) is a Deceiver and an Anti-christ, with whom we ought to have no Communion. Therefore Toleration in the Church ought to be limited.

You'll say perhaps, there are few that hold this Doctrine, but this Answer is not to the Purpose; for what is it to your Principle of an unlimited Toleration, whether a Doctrine be received by few or many? and it is but a poor Come-off, for St. *John* tells us positively, (g) *that many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh.*

But if I can demonstrate that the true Sense of the Text is, that the Son of God is come, that's to say, has been manifested in the Flesh, or has been made Flesh, which St. *Paul* ex-

(f) 2. Epistle v. 7. to 11.

(g) Ibid.

presses in these Terms, the Son of God has been made Son of *David*, according to the *Flesh*, (for these are parallel Texts.)

If I can demonstrate, I say, that here is meant that Son whose Name is the Admirable, and of whom mention is made, *(h) Who has established all the Ends of the Earth? and what's His Name? and what's His Son's Name? if thou canst tell.* It is not true that the Orthodox has still more right to say, that he that denies this Truth, supposing it to be a Truth, is a Deceiver? *(i)* Since the Foundation of our Faith, or the grand Article of it is Jesus Christ, and Jesus Christ entire; he himself has explained this in the following Terms. *(k)* *This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent,* so it is not enough to know him partly.

There has been, as you may know, a Sect of Hereticks called *Docetes*, who said, that Christ had taken a Fantastick Body, or a Body of Air only. If the Apostle had none but Hereticks of this Sort in his View; it is evident that he meant at least, that it was not enough to confess that the Son of God had manifested himself, but that we ought further to believe, that he had manifested himself in a Nature like unto ours; and even this supposes the Existence of that Son before his Manifestation in the *Flesh*, and that the Error of those Hereticks

(h) Proverbs xxx. v. 4.

(i) 1 Cor. iii. v. 11.

(k) John xvii. v. 3.

was the denying that Pre-existence: Now do you think that it being certain, the Apostle would have thought the confessing of this point of less moment, and spared more those who should have dared to oppose it? If the Sense of the Text is this, as it seems more likely to be, The Son of God is come in the Flesh, that's to say, according to St. *Paul's* Explanation, the Son of God is made the Son of *David*, according to the Flesh. The Pre-existence of Jesus Christ, according to his Divine Nature, by which he existed as the Son of God, before he was born of the Seed of *David*, is again proved by it; and according to the Apostle, he that denies this Truth, *viz.* That the Son of God was made Flesh, or the Son of Man, is a Deceiver and an Anti-christ, and it is not lawful for an Orthodox to receive in his House that Deceiver, to have any Communion with him, or so much as bid him good Speed; therefore he that dares not call him *Anathema*, shews either, that he is not convinced enough of that great Truth, *viz.* (1) *That God so loved the World, that he gave his only begotten Son, that whosoever believes in him, should not perish, but have everlasting Life*; or that he does not think such a Truth to be the Foundation of our Faith: And he that shews himself too favourable towards them, who, according to the Apostle, ought to be look'd upon as Anti christs, he becomes himself suspicious, because he that

(1) John iii. v. 16.

does not confess that Jesus Christ is come in the Flesh, in the Sense of St. Paul and St. John, he is not of God, he has not God ; and because, whoever harbours those false Doctors, or even bids them good Speed, partakes of their Iniquity. Moreover, ones protesting not to be a Socinian, is not enough, because under the Favour of that vague Denomination, which may signify, that one does not receive the whole System or Catechism of the Socinians ; a Man may disguise himself, and conceal many Errors, which, were they known, would cause him to be look'd upon as a Deceiver of Souls. But he must make this Confession with St. Peter and Martha, *(m)* *Thou art Christ the Son of the living God ; I believe that thou art that Son which was to come into the World.* I acknowledge that the Son of God was in the Bosom of the Father, not only before Abraham, but before the Beginning of the World. I find in his Nature all the Excellencies attributed to him by the Words of Scripture, taken in the most sublime Sense they are capable of : and 'tis only by taking them in that sublime Sense, that we can frame to our selves an Idea of the vastly extensive Charity of God towards Men, and know that great God as we ought to know him in order to arrive at the Life. God is Charity, and he has made himself fully known to us, when his Love for us was so great, that he sent his only begotten Son into the World,

(m) Matthew xvi. v. 16.

in order to obtain for us everlasting Life. He therefore that weakens the Idea of that immense Charity, by not confessing, that the Father has sent the Son for to be the Saviour of the World, has not known the Charity which God has had for us, and such a one equally dishonours both the Father and the Son. Not only that Doctrine, which is contrary to the wholesome Words of *Revelation* concerning the Son of God ought to be detested, but likewise all Tenets that confound the Idea which the same *Revelation* gives us of God, and of his infinite Perfections; of his Independency, and perfect Liberty; of his Power to search the Hearts; of his Knowledge of free Events; of his Sovereign Right to dispose of the Conditions of Men; of his Providential Care; of the Profoundness of his Judgments; are monstrous Doctrines, which deserve to be abhorred, and the Teachers of them far from being tolerated, ought to be curb'd as Deceivers.

I remember, that when I was talking with you of the various Systems, Men have contrived for to explain the Mysteries of our Salvation, and shew how the same was wrought; I did observe, that when all is done, we must have Recourse to this Proposition, (n) *That God has mercy on whom he will have mercy.* This Doctrine did not please you, and you told me, we ought not to imagine that God acts out of meer Caprice or Fancy. But Sir, is it lawful thus to elude Scripture? (o) If God will have Mer-

(n) Romans ix. v. 15.

(o) Ibid.

cy on whom he will have Mercy, and have Compassion on whom he will have Compassion, he does then act out of Caprice ! How so ? Among an innumerable Multitude of guilty Men, is there any one on whom God be obliged to have Mercy ? And when he does mercifully look upon some, what other Reason can he have but his own good Pleasure ?

This however is the System which you call Calvinism, and are ashamed of ; for you have said somewhere, *M. l'Abbé who takes me for a rigid Calvinist, knows little what Protestants are, since he has so mean a Notion of them.* You thought to give a higher Notion of the Protestant Religion, by openly declaring for the *Arminian* Church, and you have joined yourself with them, rather because they make Profession of a pacifick Toleration of all Sects, than because you think their Doctrine agrees with the New Testament. Upon this I must tell you, That of these two Reasons of your Choice, the last should have carried it above the first. But let that be how it will, it is astonishing to see a young Man, who should have an humble Remembrance of his Weakness, for having been a kind of Martyr, for maintaining the strangest Visions, (p) now have as much Assurance as if he was no more liable to Mistakes.

If you find that *Arminians* give you a greater Idea of the Protestant Name, because

(p) He was once a zealous Defender of Father Hardouin's unaccountable Follies.

they receive as Brothers all those who make Profession of believing the Gospel ; you give us but a very poor Opinion of either that Sect, or your Judgment, when you approve them for receiving into their Communion, even those who overturn the Doctrine of that same Gospel.

If you mean, that Calvinism so far as 'tis contrary to Arminianism gives a mean Idea of a Protestant, you must needs feel within your self secret Reproaches, for treating so basely a Reformation, which God has so visibly protected in the Low Countries, *Germany, Hungary, Swisserland, England*, and even in *France*, and in all the States where it has been established. One may also rightly tell you, that you talk like a Novice in Divinity, when you presume, that the Imaginations of *Arminius* or *Molina* do best explain the Depth of God's Ways, and you shew thereby, that you never took pains to think much upon the Subject.

One of your Favourite Authors, one of your Oracles has made it appear, that those seemingly easier Methods are liable to the same Inconveniences, which they endeavoured to avoid ; and that in asserting as they do, 'tis the Will of God that all Men should be saved, they represent him, as acting a Part little becoming his Perfections : For we cannot say with any reasonable Sense, that God will absolutely have those Men to be saved, who perish beyond all hope ; since 'tis evident, that the moment which decides of Men's Ruin is in the Hands of the Almighty. Here may be
ap-

applied what is said by a Writer, against whom you can have no Prejudice. Shall we say, that the first Being is the real, immediate and total Cause of the Motion of all Bodies, and that he is not the real and immediate Cause of the good Will of the Wills? Shall this Modification, which is the most excellent of all, be the only one wanting in God's Work? and shall the Work bestow it to it self independently of him? Who can think it? The good Will which I had not yesterday and I have to Day, is not that a Thing which I give to my self; it is given to me, by him that has given me a Will and a Being: As to Will is more perfect than to be only, the good Will is more perfect than the Will. The Transition from a Power of acting to a virtuous Act, is what's most perfect in Man. The Power is no more than an Equilibrium between Virtue and Vice, or a Suspence between good and evil. The Transition to the Act is the Decision for good, and consequently it is the superior good; The Power which is susceptible of good and evil comes from God, as no one can doubt it: Shall we say, that the Decision which determines us to the greater good, does not come from him? or not altogether so? How can I believe, that I, who am a weak Being, created and depending, can give to my self the highest Degree of Perfection, while 'tis visible that the lowest is given me by the first Being? Where should I take this high Degree of Perfection, in order to give it to my self? This manifestly proves what the Apostle says, (q) *That God works in us*

(q) Philipians ii. v. 13.

both to Will and to do of his good Pleasure. (r)

After these fine and Golden Words, I beg leave to ask whether the deciding Stroke which fixes Men in the Good, and secures to them Happiness in another Life, does not come from God, more than their Being or their Will? And do you think, Sir, that the Person who speaks in so sublime a Language gives mean Notions of God and Religion?

If you had been taken formerly for a *Jansenist* before your turning to the *Arminian* Sect, and you had happen'd to talk thus, Mr. *Abbé* who takes me for a *Jansenist*, and knows so little what *Roman Catholics* are, having so mean a Notion of them, you might have been taken up, and taught to speak better, by being asked whether a Man ought then to be a *Molinist*, for to give a great Notion of a *Roman Catholick*? The most prejudiced Disciples of *Molina* are not so void of common Sense as to say, that the contrary System which is attributed to St. *Austin* gives a mean Notion of the Christian Religion, however defective they may pretend that System to be: If it is true that new Teachers, such as *Arminius* and *Molina*, have had so much Pride, as to prefer their vain Imaginations to the Doctrine of that Father who had learnt it of St. *Paul*; it is no less true, that the same has been defended by the most learned Men in all Ages, and the most celebrated Authors of the Society it self: 'Tis

(r) The late A. Bp. of *Cambray* in his Book of the Existence of God.

out of my Purpose to shew that there's no real Difference between that Doctrine, such as the *Jesuits* themselves have often taught in their own Schools, and that which they have endeavoured to asperse under the Name of *Janfenism*: But time will come, perhaps, when either their Ignorance of not having perceived that perfect Resemblance after so many clear Writings, or else their want of Integrity, and their Iniquity, for having contrary to their Sentiments violently opposed that Doctrine, and the Defenders of it, will fully be demonstrated. Now *Janfenism* well understood is no more than *Calvinism* well understood; if this Reformation appears to you so far imperfect, speak of it at least more modestly, and do not think, that it can be brought to a greater Perfection by adopting the Doctrine condemned at the Synod of *Dordrecht*, and many Ages before.

You tell us however, that when you were in *Holland*, you refused the Preference to the *Calvinist* Church, of which you say you are very glad, because almost the whole Church of *England* is purged with *Calvin's* Doctrine, since Archbishop *Laud's* Time, of which *Epocha* you do not seem to understand much the Circumstances; yet for all that, you applaud the Zeal of Cardinal *Noailles* Archbishop of *Paris*, for standing the Attacks which the Society is ever making in *France* as well as in *Rome*, to put an End to the *Janfenist* Party: And you encourage the Cardinal, by wishing him all the

Success

Success that so noble an Undertaking as his deserves, and you add, God grant a Number of Men capable of perfecting the Work, which he has begun the Reformation, which is yet far from its Perfection. You do him also the Honour, upon this Occasion, to give him the Title of a glorious Perturbator of the Peace of the (1) Church. Upon this you are desired to reconcile your self with your self, if you can, for now you are obliged, whether you will or no, to shew the essential Difference between *Jansenism* well understood, and the Doctrine of the Reformation, which you are pleased to call *Calvinism*; and if you cannot succeed in it, you are confounded by your own self, for how odd and contradictory is this, to praise the Church of *England* for having, as you say, purified it self off from a bad Doctrine, and at the same time not to applaud those that are labouring in *France*, to purify the *Romish* Church from the Leaven of the same Doctrine, but on the contrary to give Encomiums to the Head of the Party, that resists the *Jesuits* and the Pope upon that account?

As for the rest, that Pious and Illustrious Archbishop will not be offended, if we say, that the Doctrine which he has undertaken to defend with the Help of the founder Part of the Gallican Church, is no more than *Calvinism* well understood; it is rather an Advantage to Religion, and an Honour to his Person. If the pretended *Calvinists*, together with the pretended *Jansenists*, are willing to subscribe

(1) This Word Church signifies here only according to a Note of the Author, the least considerable and the most corrupt Part of the Clergy, which Name they affect, tho' they have no Right to take it upon themselves.

the excellent Instruction which he has publish'd upon this Subject, and which is equally opposite to the Sentiments of *Arminius* and *Molina*, and of their Disciples, which Instruction, the most inveterate Malice could not prevail against ; you alone will be puzzled to tell, what you praise the Archbishop for, unless you be in hopes, that his Opposition to the Popes and Jesuits, will bring at last the Liberty you so much like and practise too, of Impunity, venting bad Doctrines, which would in be the beginning of a strange Reformation the *Gallican* Church, or to give Reason why you applaud the Zeal of that Prelate against the endeavours of the Sect of *Molinists* ; and why you wish him Joy for having troubled the Peace of the Church, while you are pleas'd to give here the Preference to the Doctrine of the *Arminians*, which you mistake for the Doctrine of the Church of *England*, as if you had never cast your Eyes upon her XXXIX Articles.

As you have made it appear, that you sometimes can be retriev'd from Illusions, so we may hope that you'll alter your Thoughts, when you have prevail'd with yourself to become an impartial Reader of all that has been writ upon those Subjects, and that then you will say of the System of *Arminians*, the same you once said of Father *Malebranch's* Treatise upon Nature, and Grace, viz. *I do not understand it now so well as I did formerly* : In which Treatise, that famous Philosopher is no more

more in your Eyes the good Father *Malebranche*, but something like Father *Hardouin*.

But those many Revolutions which have happened in your Principles, should have occasion'd in you some distrust of your self, and made you sensible, that it little becomes you to be so positive. Here I remember that after I had represented to you, that God might have saved those who perish now, by preventing their sinning, which we must suppose he could, except we say, God acquires his Knowledge by degrees, and that he does not foresee the bad use which we shall make of his common Grace. I now add, that God might have saved them by granting to the Children of Wrath, thro' Gifts of Repentance, that they might have Life, (t) except we make ourselves guilty of more Impieties, by saying, that God himself is not a free Agent, and that it is not in his Power to shorten or lengthen our Days, or change our Hearts at his Pleasure, or let the Iniquity of Men come to the height, as he suffered the Iniquity of the *Amor-rheans* to do for the space of 400 Years, (u) and that God is free and bound in his Actions by an unavoidable Necessity, like that of the *Fate* among the Heathen Philosophers. You answered me upon the first of these Heads, that you were not sure, whether God foreknows a future free Action. Now Sir, I'll appeal to you, when you have recover'd your self, Ought not

(t) Heb. xi. v. 15.

(u) Geneses xv. v. 13.

this Doctrine to create an horror ? Would you extend your Toleration even to the Teachers, who should dare to vent this abominable Doctrine ? Had we better to question that God said to Moses ? (x) *Thou shalt sleep with thy fathers, and this people will rise up and go a whoring after the Gods of strangers, and will forsake me, and break my Covenant which I have made with them: Then my anger shall be kindled against them in that Day, and I will hide my face from them, and they shall be devoured, and many evils, and troubles shall befall them, so that they will say in that day, are not these evils come upon us, because our God is not among us ?* Do you not see then, that when you limit the divine Perfections according to the Idea of the weak Reason of Men, void of Sense and Intelligence, you run headlong from one Precipice into another Precipice ? and by degrees you'll come to say as the Disciple of a new Philosopher, *I should not dare to affirm, that Thought is not an essential Propriety of Matter, because I do not understand it ;* which will soon lead him to this, I dare not affirm, that Thought and Extension are not the two essential Proprieties of an only and indefinite Substance, by which are necessarily form'd, (tho' the Manner is unknown to us) all Bodies that do exist : I dare not affirm the Thing not to be so, because I don't conceive the Thing to be otherwise ; which would represent God to us as a being

(x) Deuteronomy xxxi. v. 16.

composed of Parts, and not such a one as spoke to *Moses*. Here, those profound Divines might be asked, do you understand exactly in what numerical Part of that indefinite Substance you may place that. *I am*, who gives being Life and Motion to all things; that *I am*, who searches all the Hearts? Do you well conceive, that the Liberty of the Almighty, and his Actions are extended and corporal? Do you better conceive his Ubiquity or his Immenfity, by which he fills up the infinite Spaces? Must we imagine it to be a Diffusion of himself? But then in this Diffusion, that Part of the indefinite Substance, which is upon the *Zenith*, is different from that which is under the *Nadir*; and so that only individual Substance is divided: Or must we conceive it as a Reproduction of the same Substance? But whatever Idea such Men may frame of that Immenfity, they must say, that it fills the infinite Spaces with its corporeal Extension; where then must we find out new Spaces for to place in all other Bodies. According to the Hypothesis I am speaking of, the Existence of all other Bodies would be impossible, for want of Room for them; for two corporal Substances being both impenetrable, drive each other from the same Space. This is what that Philosophical Scepticism, *I dare not affirm that Thought is not an Essential Property of Matter*, necessarily leads those Fret-thinkers into. It is the same, as questioning whether the Universe is not the God whom we adore, which

which would be against all Reason. Any Man that consults himself, may have found in him, that the Approbation which his Mind gives to the several Relations or Respects of *Numbers*, and its own Activity, or the Liberty which a Man finds in himself of determining himself to make among an infinite Number of Signs, an *A*. before a *B*. cannot be express'd by any sort of Figure whatsoever; that's to say, they do not include any thing extended or corporal. Now, how can a Propriety excluding all Ideas of Figure, be the Essential Propriety of Extension? And can one hesitate, in saying, that whatever excludes all Ideas of Matter and Figure, cannot result from Matter or Body, much less constitute its being?

If the Doctrine of those unrational Philosophers does not frighten you, your Condition is deplorable; but if it does, and those that maintain it do not seem to you to deserve some Chastizement, your Blindness is unaccountable. Why then should it not be lawful to curb those Men, who utter Blasphemies against the true God, whom we serve? Why should they not be kept in awe by the Terror of some penal Laws, agreeably to the Conduct of *St. Paul*, who had deliver'd unto Satan *Hymeneus* and *Alexander*, who had abandoned the Truth, as *Phyletus* also had done, corrupting the Faith of some, saying, that Resurrection had been already: And who delivered them unto that Curse, that they might learn not to blaspheme? Why should it not be lawful to stop the Mouth
of

of those who gainsay, what God has clearly revealed in his Holy Scriptures, or made known to all Men through the purest Light of Reason? And why should they not rather be sharply re-proved, being Men of perverted Minds? Why should they not be anathematized and rejected, after repeated Admonitions, that they may learn not to blaspheme, but to be sound in the Faith?

Upon my alledging to you the Example of *St. Paul*, you did not answer me, that *St. Paul* was *St. Paul*: But upon my quoting this Passage, that *he who denies that Christ is come in the Flesh, is a Deceiver and an Anti-christ*. You were pleased to tell me, that *St. John* was *St. John*. What do you mean by it? Would you tell us that the Church has lost her Right of declaring those Deceivers, and even cursing those who corrupt even the Fundamental Points of Religion, by introducing diabolical Doctrines leading to a Depravation of Manners? You say, they make a Profession of knowing God, and being Christians: But since by their Doctrine they renounce God, they ought therefore to be curbed, and even cut off, lest their monstrous Principles should like a Gangreen eat up to the Church's Heart.

You have suffered your self to be imposed upon by this false Argument, *viz.* If we do not tolerate those that go astray, and even shake the Foundation of Religion, they will, if they come to be the strongest, treat the Orthodox Party, as they have been treated themselves.

selves. This is just as if you should say, that St. John could not treat as Deceivers, those who did not confess that Jesus Christ was come in the Flesh, nor forbid the Saints to have any Communion with em, because he would have exposed himself to the Treatment of an Antichrist, if their Number should have encreased. And likewise that the Prophet Elijab had no Authority for putting to Death the Prophet of Babel, because he himself would have run a Hazard of falling a Victim to their Idolatrous Zeal, if the Number of Babel's Adorers had prevailed. Would you not answer your self, Elijab was Elijab, St. John was St. John; an excellent Reply, if taken as implying, that Good and Falshood have not the Power of Truth.

